The Review.

Vol. X. St. Louis, Mo., March 5, 1903. No. 9.

THE MYSTERIES OF CLAIRVOYANCE.—II.

Our reference (in No. 6) to Anna Eva Fay and her tricks of alleged clairvoyance and mind-reading, coupled with a request to our readers to help us shed some more light on the subject, have brought to this office, among others, an interesting communication from Toledo, Ohio. A certain Mr. J. D. Hagaman there,*) it appears, has undertaken to show up the various tricks of the Fays.†)

The so-called "cabinet tests" with which the Fays enliven their performances, have often been explained, notably by Shaw in his 'Magical Instructor.' Not so the alleged feats of clairvoyance which we described briefly in our recent article. In his elucidation of these Mr. Hagaman confirms the correctness of the *Civiltà Cattolica's* theory‡) of the use of prepared cardboards. "Some of these cardboards"—he says—"have a corner cut off; in the center of these is concealed a carbon paper which transfers all that is written to the inside of the board. These boards are carried around to the back of the stage where they are examined and answers prepared. The other cardboards are flung carelessly down on the steps leading to the platform,-causing many to believe that all of them are treated the same way."

But, as we had correctly surmised, there are other supplementary ruses: 1. "While the answers are being arranged, the little vaudeville entertainment is going on. During intervals in the entertainment, or even while it is in progress, many among the audience talk over the questions they have written and make surmises as to the answer. There is usually one of the many confederates ready to drink in every word and carry it to the rear.

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*) His address is 15th and Missouri Streets, Toledo, O.

†) There are three of them: the original Anna Eva, her son, and his wife, who also goes by the name of Anna Eva Fay. [Cfr. Toledo Bee, Feb. 13th, for a copy of which we are indebted to our unknown friend, and which contains Mr. Hagaman's explanations.]

‡) See our No. 6, p. 89.

2. "The city directory plays a very important part in assisting Mrs. Fay."

3. "When Mrs. Fay comes on the stage, a covering is thrown over her head which reaches to the shoulders, after which a sheet is thrown over her. But, even if she had no covering over her head at all the mechanical contrivance could not be seen, as her hair is dressed over her right ear and with curls falling on her right shoulder to the front of her low bodice in such a manner as to conceal the small receiver and the tiny wire which connects the 'phone with her accomplices under the stage."

A reporter§) had noticed some odd movements by Mrs. Fay at one of her performances. He related his experience as follows:

"A woman sat just back of me who seemed very anxious to have her question answered. She had written it at home. I sat in the front row to the right, where Mr. Fay usually takes up his post during the readings. Mr. Fay noticed that the woman was uneasy, so he stepped to her side and asked in a low voice if she had written her question at home. She said she had. He told her to let him see it, saying perhaps he could help her to get an answer. 'Is this your son?' he asked. Her reply was in the affirmative. 'How long has he been away?' 'Seven or eight months,' was the answer. He told her he would see what he could do for her, and took her slip in his hand, stepping back to his former position.

"I watched that slip of paper. He held it in his hand in an offhand manner for several minutes, then he made a notation on it. After a little he began to fold it up, apparently without noticing what he was doing. Then he went up to the steps on which were thrown the pads and dropped that little paper, seemingly back of the pads. After a number of questions had been answered, he went back to the steps (this was all done in a casual manner), and picked up a slip of paper. Almost immediately the woman's name 'came to' Mrs. Fay. And outside of what I had heard the woman tell Mr. Fay, the answer contained no information except: 'Of course your son will return.' Now almost any one in the audience would have told that woman the same thing and felt that two to one they were right, but she was fairly ecstatic over it and repeated over and over again how wonderful it was that Mrs. Fay could tell such things as that."

Mr. Hagaman ascribes Mr. Fay's being able to read this question and tell how long the son had been away, to a small aperture communicating with confederates under the stage, who copied the note and the extra instructions of Fay, and after returning the note, 'phoned the question, etc., to Mrs. Fay.

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§) See Toledo Bee, Feb. 13th.

We should like to hear Mr. Hagaman's explanation of the two cases we mentioned in our recent article: where the Fay woman correctly told two persons in her audience what had become of a lost New-Foundland dog and some stolen jewelry, both the dog and the jewelry being subsequently found and recovered at the places she had indicated. As we remarked before: We do not believe there was any collusion, because the questioners were persons of honesty and good faith. The jewelry case was related in the writer's presence by the lady who had recovered the trinkets, the story of the dog we have from a reliable friend.

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The following communication from our venerable friend Mrs. Elizabeth A. Adams, of Rockford, Ill., will also prove interesting in connection with the above subject:

TO THE EDITOR OF THE REVIEW.—*Sir:*

Apropos of the contention that clairvoyance is due to trickery solely, it suggests that many counterfeits of the coin of a nation fail to prove there is no real coin.

When mesmerism and clairvoyance and the dynamics of magnetism began to interest our United States populace, more than forty years ago, I became interested in the subject, and it would take many tricksters to convince me that clairvoyance is due solely to the trickery of men. I saw too much before I was a Catholic to permit such a conclusion.

That tricksters made money with the claim of exposing clairvoyance was well known in this locality. An amusing instance comes to my mind. The bogus affair, in the Congregational church of the village, was well attended. A young man scarcely out of his boyhood, encouraged by a companion, just for the fun of it, asked to be told the name of the young lady he loved. Quickly the name of one who was hardly reputable was given, and a laugh from the house succeeded. The young man and his associates were angry and, persuaded that some one of the villagers were conversing with the trickster, made close observations and became assured that a young and respectable physician was aiding the farce. The moment the meeting closed the boys darted to the place occupied by the physician and in spite of that worthy's efforts found and exposed the wires of communication with the stage in the sacred place of Protestant worship, quite regardless of the injury that might be done.

It would take too much space here to offer the proof which suffices me of the reality of what is known as clairvoyance, which evidently prepared the way for Spiritism. To mention a single case:—The lecturer was a lady. No papers were given

out. Those who wrote the names of deceased friends furnished their own paper and folded it. The lecturer with the bundle held close in her hand began casting one after the other aside asking, "Is this one here?" By and bye one responded in the affirmative. The lecturer opened the scrap of paper and read the name within. But at once a voice from the audience protested. The invisible visitor was the husband of the Irish woman, who had protested the name had been written by her son. The place and date of birth and death and burial in Ireland were stated, and the son being ignorant of these appealed to his mother to learn if they had been given correctly. She could not deny that they were, but begged that the dead be left in peace. In this case Spiritism was linked with clairvoyance. That the spirits of the air are not connected in their trickery with clairvoyance in all cases is difficult to satisfactorily demonstrate.

On one occasion, under mesmeric influence, I was able not only to identify two persons who were whispering in a distant room, but also heard what they were saying, as they acknowledged afterwards. They seemed to be near me. This personal experience convinced me of what I had before strongly doubted.

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A contribution on the same subject from a clergyman of the Diocese of Omaha was received too late for insertion in this issue and will be printed in our next.

THE REFORM OF THE BREVIARY.

I. An humble lay reader of the *Bombay Catholic Examiner*, ably edited by Jesuit Fathers, recently came across the following paragraph in a Catholic paper:

"It is announced that the Pope has resolved upon important reforms in the historical lessons of the Breviary, and directed the Congregation of Rites to appoint a special commission for the purpose of bringing up these lessons to the level of the best results of modern historical and archæological science. A very far-reaching reform may be expected, etc., etc., etc."

From this he gathered "that modern research has already been the means of exploding many an ancient tradition contained in the 'Lives of the Saints' as handed down to us from the early ages, and consequently of reducing such tradition to the low ranks of 'tales and fables,' which can, therefore, no longer be relied upon as reasons for, or as the origin of, devotions sanctioned by Holy Church and practised for centuries by her devoted children."

And in laying bare his perturbed spirit to the reverend editor of our scholarly Bombay contemporary, he said :

"If my surmise is correct, it would naturally strike the humble layman, such as myself, that here there is a splendid opportunity for the enemies of the Catholic religion to attack the true faith more vigorously than ever and to hold up to public ridicule these old 'traditions' and 'historical facts' upon which some of the Church's most cherished and popular devotions have, up to now, been based, but which now, owing to this deep research and minute examination, she herself, through the mouth of the Holy Father, is forced to denounce as untrue and false, and as being the pure invention of human minds. If this is to be—as I suppose it is possible to be—then as years roll on the microscope of modern and scientific research is sure to be more keenly and more closely applied to the Church's own 'historical legends,' and I ask where will it stop, and where will all, or at least some, of our dearest traditions go to? What grounds and reasons shall we have for explaining certain deep-rooted beliefs and sincere devotions, if the very foundations themselves are ruthlessly taken away, and this by our own spiritual head, the Sovereign Pontiff himself?"

The answer this troubled layman got from the editor of the *Examiner*, deserves to be reproduced in THE REVIEW. Here it is:*)

II. Tradition in its active sense means the transmission of some idea, fact or fiction from generation to generation through the living mind of the community, instead of recording that idea, fact or fiction once for all in writing. Sometimes, however, the name stands for the idea, fact or fiction thus handed down, and it is in this latter sense that the word is here used. A tradition may actually come to be written down and transmitted to future generations by writing, without ceasing to be a tradition ; since the two means of transmission are not incompatible with each other. Tradition ceases where the only basis of a fact lies in the records of contemporary documents. Yet even to contemporary documents there can be attached a fringe of traditions. Again, the history of a document may be traditional, though the document itself may be contemporary. Still more is this true of the interpretation of a document. For instance, the Jewish interpretation of the Old Testament, and in many cases the Christian interpretation of both Testaments, rests not on the clearly ascertained meaning of ambiguous texts, but on the prevalence of a uniform belief among the ancient Fathers of the Jewish and Christian Church, as to the force of that text.

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*) We have condensed it somewhat.

III. The Catholic Church recognizes traditional transmission as a legitimate and valid means of securing truth, and maintains that the original mode of transmission designed by Christ was through tradition and not through the medium of a written document. The advantage of this traditional method lies in the fact that tradition embodies a living idea rather than a verbal proposition; and a living idea is its own interpreter, whereas a written statement may become liable to conflicting interpretations. The disadvantage of the traditional method lies in the possibility of mutilation, accretion or corruption; not being subject to the checks provided by a written code.

The argument chiefly urged against the Church's method lies in the general unreliability of traditional transmission. Speaking in general, tradition can be admitted to be a precarious organ of truth; but such a generalization does not carry us very far. There is tradition and tradition—and all tradition requires to be tested as does any other kind of evidence. Bnt there are certain safeguards by which tradition can be made secure; and, without at present appealing to the supernatural guarantees which Catholics believe to have been given by Christ to His Church, there are certain natural conditions attached to Catholic tradition which seem to provide against disaster. The normal organ of transmission in the Catholic Church lies in a collective body, consisting of the Pope, the hierarch of bishops scattered throughout the world, and the whole body of the clergy and faithful. And when we consider the checks and counter-checks provided by so many witnesses, as well as the keenness of all parties to cling to the old traditional belief, and to suspect novelties and resist innovation; and still more when we remember that the bishops are specially chosen for their fidelity to revealed truth and their orthodoxy in the faith, it seems as if no better precautions could be devised for ensuring the correct transmission of the message originally delivered to the Apostles.

IV. We are not, however, at present concerned with vindicating the Catholic principle of tradition, but rather with calling attention to a most important distinction not always sufficiently understood even by Catholics themselves.

The distinction we refer to is that between the four kinds of tradition current in the Catholic Church.

There is first of all *divine tradition*, which comprises all those doctrines of faith and morals which go to make up the sum of Christian revelation. These are held to be constant and immutable except in the sense that their contents can, by the course of time, be more deeply understood in their various aspects and bearings—as happens when some point of doctrine is attacked

by heresy and requires a closer or fuller definition. The second kind of tradition is called *Apostolic*, and includes dicta or ordinances framed by the Apostles outside the range of revelation, These may undergo change in course of time, as happened with regard to the decrees of the Council of Jerusalem. The third kind of tradition is called *ecclesiastical*, and refers to usages and common beliefs relating to Church matters, some of which have the express sanction of the official Church; others prevailing for a time and then falling into oblivion, or as sometimes happens, even falling under official abrogation. Fourthly, there is a class of what are known as *pious beliefs or legends*, mostly referring to real or supposed facts of Church history, which have no claims to supernatural origin or official authority, but which find their way into devotional sermons and even theological books, as illustrations, explanations or arguments, and for some reason or other come to be widely believed by the faithful. It is with this class of traditions that we have at present particularly to deal, and so we might as well give a few examples. Thus there prevailed among the early Fathers an idea that the Septuagint (Greek) translation of the Hebrew Scriptures was inspired as well as the original Hebrew text; but this notion has been exploded for more than a thousand years. So likewise the Isidorian Decretals were believed to be genuine from the ninth to the sixteenth century; but since that date they have come to be universally recognized as forgeries.

The point of importance, to be noted on the present occasion, is that, whereas the Church holds herself responsible for the first two classes—the divine and the Apostolic—and exercises official control over the third, or ecclesiastical, she assumes no responsibility—unless in a few exceptional cases—for the fourth class, which are left to grow or decline, to be proved or disproved, according to the natural workings of the human mind. The Church interferes only when by the growth of some form of pious belief the truths of revelation are in some way compromised. Otherwise she is not responsible for the truth of every thing that obtains currency among the multitudinous peoples which make up her fold.

V. The object of the Historico-Liturgical Commission is in part at least to reform the Breviary. The need of both this and the Biblical Commission has long been felt among Catholic scholars. An examination of recent results as regards Scriptural science has been going on for a long time in an unofficial manner, and many of the leading scholars in the Church have been tending more and more to embrace views broached by non-Catholics and for a long time resisted by Catholic apologists. It has be-

come possible to eliminate from these theories the peculiar hostility to Catholicism which was attached to them by their propounders, and to regard the views themselves as contributions of considerable value to our knowledge of the Bible. It is no new attitude to acknowledge indebtedness to non-Catholic students in the matter of scientific knowledge, whether of history or of archæology or of language; and in all these departments the Church is at present bent on assimilating all that is good in modern non-Catholic research. So far for the Scripture.

As regards the Breviary some of our readers may need to be told that the Breviary is a collection of psalms, passages of Scripture, selections from the Fathers and excerpts from ecclesiastical biography and history, arranged in a certain order for recitation in daily portions by the clergy. The compilation has undergone considerable changes from time to time, and the reform of the Breviary has been a matter frequently agitated in recent years. It was in fact one of the much needed works of the age, which now seems likely to be carried out by the new Liturgical Commission. What the exact scope of the Commission will be, is not yet clearly defined; but we gather that part of its work will be to revise the lessons—that is, to expunge from the historical portions of the Breviary certain exploded legends and historic inaccuracies, which the progress of modern research has detected and exposed.

[*To be concluded.*]

CAN THE CHURCH IMPOSE A TAX?

A dean of an Eastern Diocese writes to THE REVIEW:

"In this happy (or unhappy) land of ours, in which the dollar plays such an important part, even in religion, after all the many schemes of raising funds for religious purposes, we now hear in several dioceses of a taxation imposed by the bishop upon his priests.

Now, I have neither in the seminary nor in the several years of my priesthood, heard of any right of the bishop to impose a tax. I could not find a syllable of such a right in any of my theologies, and the chapter in Smith's 'Elements of Ecclesiastical Law, No. 608, etc., convinced me more than the silence of my other books and that of my seminary professors, that taxation in the true sense of the word is a thing which the Church of God does not, nor ever did claim as a right over any of her subjects. If I speak of taxation, I do not mean fees for services of the chancery of the bishop, nor penitential alms required from an individual

for the non-compliance with an ecclesiastical law, or any thing of this kind, sometimes improperly called so, nor do I mean the orders of the bishop requiring the priests to collect free gifts from the faithful for the general wants of the diocese, nor even the percentage demanded from the free collections of each church for the diocesan government;—for in all this the freedom of the individual giver is left untouched; but I mean a tax properly speaking, imposed upon the whole population of the faithful or a particular class thereof [v. g., the priesthood] demanding of them individually and irrespective of their free will, a certain amount of money to be paid within a certain time all according to the personal judgment or arbitrary will of the bishop.

1. How could the Church authority impose such a tax? *a.* Taxation, to be binding in conscience, must be just and proportionate to the means of the individual. Whence has the Church authority the right to enquire into the personal property possessions of the individual? Without this knowledge just taxation is impossible. *b.* Taxation must be enforced. How will the Church authority do that? by threatening with ecclesiastical censure?—is that not opening the way to simony?

2. When or where did the Church ever impose taxes? What pope ever taxed the bishops, if they can tax their priests?

If the object for which the bishop asks contributions is worthy of support, the generosity of the diocesans or their love and respect for him must be considered to be at a low ebb if compulsion, which is inseparable from taxation, must be substituted for an appeal to the former.

No, until some one gives me better information, I will hold that taxation is the distinctive feature of the State power, while the Church in her temporal needs relies on the faith and charity of her children, and only where these are in the decline, such notions as taxation in the Church will be fostered.—Desiderius."

* * *

Had our friend read the Council of Trent, he would not have doubted the right of the Church to impose a tax. One example will suffice to refute his whole contention. In session 23, ch. 18, De reform., the Council enacts a tax for the diocesan seminary on the bishop, chapter, secular and regular clergy, hospitals, and other institutions; and further lays down the method of assessing such tax that it may be just and equitable.

Baart, 'Legal Formulary,' No. 291, page 273, gives the form for certifying the tax-roll and the assessment on each benefice.

Benedict XIII., in his letter "*Creditae Nobis*," enforces the tax for the seminary and makes regulations in order that it may be ust, i. e., "*juxta qualitatem locorum.*" According to the "*Creditae*

Nobis," the tax may be from three to five per cent. of the revenues of the various benefices subject to tax. S. C. Conc., Causa Massen., Taxae Seminarii, gives a full exposition of this matter. Lucidi, 'De Visitatione Sacrorum Liminum,' may also be consulted.

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The above was ready for the printer when we received this supplementary note from "Desiderius":

"I was somewhat disappointed not to find my article in your last number. Still if by this delay you can add the following, it will please me the better.

After writing the above I came across Conc. Trid., Sess. 23., cap. 18, which gives the most extensive power and right to bishops to procure the necessary means for the establishment of seminaries by drawing on benefices and ecclesiastical revenues of almost any kind and forcing the beneficiaries and prebendaries to give up for that purpose a just proportion, even under pain of ecclesiastical censure.

Now there is a great difference between these revenues in Catholic countries, which 1st. often far surpassed the needs or 'honesta sustentatio' of the prebendary and brought with it the obligation of spending the surplus for alms deeds and good works; and for which 2nd. the beneficiary often, after providing for the mass or choir-duty, did not render the Church any service whatever. There is, I say, an immense difference between these fixed and regular incomes and our uncertain collections among the faithful here. The salary-allowance made to the priests by the bishops is in itself not sufficient for our 'honesta sustentatio' and pre-supposes a perquisite income from the free gifts of the faithful. And as for our work,—I trust nobody will think it self-praise if I say, there is not in the Church a body of priests working harder and more faithfully and more deserving of the support they receive than the priesthood in the United States.

Now, concerning the perquisites, the difference between the parishes is so great that a just assessment has so far never been made here to my knowledge and is probably an impossibility; and therefore, I abide by my conclusion: the Church of God knows of no taxation properly speaking and I subscribe to the words of Smith, 'Elements of Ecclesiastical Law,' page 328: 'These offerings, whether of the faithful or clergy, should as far as possible assume the form of voluntary contributions and not of taxes.'"

Desiderius is again wrong. The principle of taxation is inherent in the Church. It holds for the United States as well as

Europe. From his reading of Church history he should know that incomes from benefices were not fixed, but varied from year to year, depending for the most part on crops and fruits. Fixed interest on bonds and money loaned was scarcely known, and hardly tolerated as an investment for Church property. He should also know that comparatively few beneficiaries at the time of the Tridentine Council received a revenue equivalent to the salary of our pastors in the United States.

With us the receipts from pew-rents and ordinary Sunday offerings remain about the same from year to year; certainly they rarely suffer a decrease. There are dioceses in this country where assessments are made for diocesan purposes based on the ordinary revenues of the various parishes. An adjustment is made at least once in five years. The method has proved satisfactory to bishops, priests, and people.

Surely the taxable income of churches and churchmen is not as changeable as the taxable property of the State, wherein changes are made from year to year.

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In conclusion we will quote a very apposite paragraph from the newest text-book on Canon Law: Institutiones Iuris Ecclesiastici, quas in usum scholarum scripsit Ios. Laurentius S. J. Friburgi Brisgoviae. Sumptibus Herder. MCMIII.—No. 892, p. 608:

"Collationes non raro stricta obligatione sunt dandae. Obligatio oritur ex conventione facta, ex voto vel testamento vel legato aut ex eo, quod divino cultui, subsidio pauperum, sacrorum ministrorum sustentationi aliunde non est provisum, praesertim si legitima consuetudo aut lex certas obligationes praescribit. *Fideles enim ad cleri sustentationem et reliquas Ecclesiae necessitates conferre ipsa natura obligantur. Auctoritas vero ecclesiastica hanc obligationem pro singulis determinare potest.* Ubi ergo, deficientibus stabilibus fundationibus, contributiones necessariae sunt, eas pro viribus et *ex aequa episcoporum taxatione* impositas fideles *tenentur solvere.* (Concil. plen. Americ. Lat. decr. n. 829.)"

A PROTESTANT ON PRAYERS FOR THE DEAD.

In a recently published book*] the Rev. Dr. Amory H. Bradford writes:

"What is meant by prayers for the dead? Exactly the same as prayers for those in the body. When the body dies the soul, or the essential man, is not touched by death. The personality

*) The Ascent of the Soul. (The Outlook Co., New York.)

is that which thinks, chooses, lives. Your mother is not the form on which your eyes rested, or the arms which encircled you, but the thought, the devotion, the affection concealed, yet revealed, by the body, and which use it for their instrument. In reality we never saw our dearest friends; what we saw was color, form, but never the spirit. That is disclosed through the body, but is not identified with it. Now just as we have prayed for a mother or a child, or a friend whose physical form is familiar, but whose personality we have seen only in its revelations, so we continue to pray for that loved one whom we do not see any more, or any less, after what is called death. In other words, instead of thinking of any as dead, we think of all as alive, although many of them are in the unseen sphere. Love and sympathy have never been dependent on the body except for expression, and there is no evidence that they ever will be. Sympathy and affection, thought and will, are matters of spirit; and why may not spirit feel for spirit and minister to spirit when the body is laid aside? Your hands, your feet, your lips, did not pray for your child; your spirit prayed for his spirit, and now that his body is laid aside, like a worn-out garment, you may keep on doing just what you did before. This is what is meant by prayers for the dead."

The English Reformation had retained, up to Edward VI.'s time, something of prayer for the dead; but later all these remains of the Catholic spirit were abolished: such prayer savored too much of Purgatory. Now they are returning to the practice. It is clearly a need of the soul. But how senseless and unsatisfactory this new theory is! And how unscriptural!

"The existence of Purgatory," †] says Cardinal Gibbons, "naturally implies the correlative dogma,—the utility of praying for the dead; for, the souls consigned to this middle state have not yet reached the term of their journey. They are still exiles from Heaven and fit subjects for divine clemency.....It is a doctrine alike consonant with our reason, and eminently consoling to the human heart."

From the Catholic view-point it is, therefore,—in the words of Holy Scripture ‡], "a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Protestantism, on the other hand, logically decrees an eternal divorce between the living and the dead, and no such inane reflections as those of Dr. Bradford, above quoted, can restore the golden link.

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†) The Faith of Our Fathers p. 247.
‡) 2. Mach. xii, 47.

MINOR TOPICS.

Cardiognosis and Mind-Reading.

Father Julius Bessmer, S. J., in a scholarly paper in our excellent contemporary the *Stimmen aus Maria-Laach* [LXII, 5], ["Die Herzenskenntnis der Heiligen und das Gedankenlesen"]shows by the example of St. Philip Neri how the cardiognosis [scrutatio cordium] of the saints differs from modern "mind-reading." After proving that, even if there were no perceptible physical difference between the two phenomena, the peculiar relation of the Saints to God would stamp their knowledge of the thoughts and secret acts of their fellow-men with a supernatural character, as against the scientific experiments of inquisitive modern scholars, he cites a number of well-authenticated instances of cardiognosis from the life of St. Philip and shows that they differ from the phenomena of modern mind-reading, so-called, by being, 1. definite and 2. certain. While the Founder of the Oratory was no doubt endowed in an especial manner with the natural gift of prudence and counsel, the history of his life shows that he also possessed cardiognosis, a true knowledge of the secret thoughts of others, in the theological sense [cfr. St. Thomas, 2, 2, 9. 171, a. 3 c.], which invariably aims at saving lost souls and at uniting those that are saved more intimately with their Creator. It is a gift of grace which the Savior bestowed upon His church. He himself possessed it. We find it again in St. Peter. It is included in the gift of prophecy which St. Paul mentions among the gifts of the Holy Ghost. Irenaeus tells us that many of the early Christians had it, and we find examples of it among the Saints of nearly every age.

American Idols.

Manufacturers in this "Christian country" make idols and ship them to Asia. The traffic has horrified many who thought rum was the only objectionable article shipped to the heathen from America. For years Europe has been monopolizing the trade in Buddhas, Krishnas, Sivas, Ganeshes, and Jumjums. The American manufacturer has now succeeded in bringing the trade where it really belongs. His success was inevitable. His idols are cheaper, do more work, and last longer. The heathen who has once used an American idol, with self-closing eyes and automatically wiggling toes, refuses to use any other. Besides, many a poor heathen who could not afford to buy an expensive English or German idol, is able to allow himself the cheaper American article. Idols have been brought within the reach of the smallest purse. Within a few years the most impoverished native of the far East will find, thanks to the energy and ingenuity of the American trader, that he need not deny himself the spiritual consolations of his religion.

Some squeamish persons think that they see something a little bit inconsistent in sending out a ship with a deckful of missionaries and a holdful of idols.

After all, though, it is—as the Chicago *Tribune* observes (Feb.

17th)—a mere exchange of idols. They get Buddhas and Krishnas; we get dollars and cents.

Fellow-Partners or Usurers.

The referee in the bankruptcy proceedings instituted in the United States District Court against John J. Ryan and C. W. Deppler,*) last Thurday denied the application of the petitioning creditors for the appointment of a receiver. Ryan and Deppler had filed an answer stating that the plaintiffs were fellow-partners in a scheme to gamble on horse races and as such were not entitled to relief as creditors. The referee held that the petitioners had no standing in court, and sustained the claim of the defendants that shareholders in the Ryan Investment Co. were equal partners. Ryan and Deppler further set forth that if the shareholders are not partners, having received from the firm 5 per cent. a week, they are usurers and are guilty under the criminal statutes, or if the petitioners are not partners in a gambling enterprise, but have loaned their money to Ryan to be used for gambling purposes, they have no standing in court and are not entitled to enforce any claim in bankruptcy.

So either you are a partner in the concern, if you have invested in it, and co-responsible for its debts, or you are a usurer guilty under the criminal statutes. We hope no one among our readers finds himself in this predicament.

Italians and Regicide.

It is pretty generally believed that the assassins of princes and other rulers in the course of the last century were mostly Italians. The *Civiltà Cattolica* (quad. 1263) furnishes statistics which disprove this opinion. From a table which it publishes, we see that of the 73 assassinations attempted (55) or committed (18) against ruling statesmen throughout the civilized world, from 1801-1903, only four were by Italians; all the rest of the assassins or would-be assassins belonged to other nationalities. "Whence it clearly appears that the noxious plant of regicide is not indigenous to Italy, but grows everywhere." Its germs the *Civiltà* rightly finds in the principle of modern Liberalism: "Ni Dieu, ni maître."

"Father John" of Cronstadt.

The name of the celebrated Russian priest, Father John, came prominently into notice in the European press in 1894, when this highly venerated man, who is held in reverence throughout the Russian Church, was summoned to Livadia to attend the dying Czar, Alexander III., with whom he remained till the end. A Benedictine, P. Stärk, O. S. B., has lately published a French translation of a small ascetical treatise by this Father John, who is archpriest of Cronstadt (*Le Père Jean de Cronstadt, Archiprêtre de l'Eglise Russe. Première partie, son ascétisme et sa morale ou "Ma vie en Jésus-Christ."*) The book bears

*) A truf investment concern of the J. E. Arnold stripe.

evidence on every page of the original identity of the doctrine of the schismatic Greek Church with that of the Catholic Church on the means of sanctification and salvation. Prayer and the frequentation of the sacraments, love and devotion to the Mother of God, the necessity of contrition and confession, asceticism, and the principles of moral theology, as taught by Father John, bear witness to his profound spirituality and religious earnestness. Father Stärk promises in a second book to give a fuller account of the personality of this interesting man, who is somewhat of a phenomenon in the present condition of the so-called "Orthodox" Church.

Gambling Enterprises and the "Western Watchman."

"Money is not worth six per cent. these days and you can not make it in any legitimate enterprise. Any safe investment that can promise four per cent. can command a thousand millions of the most cautious capital in the country. Any concern that promises anything beyond six per cent. is a gambling enterprise, and people who put their money in it must be prepared to lose it. There are new, broad, and smooth ways of getting rich, but only fools walk therein. The way to wealth is narrow and difficult, like the way to Heaven, and few are able to find it."

Thus sagely the *Western Watchman* (No. 11), which was, we believe, the only Catholic newspaper to advertise the turf investment swindle concern of E. J. Arnold. How much respect and regard the reverend editor has for his readers may be judged from his further observation: "We try to exclude from our columns every wild-cat enterprise; but if any wild-goose prospectuses get into this paper, we warn our readers, once for all, that we publish the notices at so much a line and make no charge for our readers' credulity."

Jerusalem in St. Louis.

What gives promise of being one of the most interesting features of the coming World's Fair is a reproduction of the City of Jerusalem. A concession of ten acres of ground has been made for the purpose. This concession is in the very center of the available space, commanding a good view and easily accessible. The location has admirable fitness for its purpose in the lay of the land and in the elevations it includes. It is proposed to spend about one million dollars installing the exhibit. Those parts of the ancient city which are less interesting will be condensed into smaller space, so as to leave room for an exact reproduction of all the points of greatest interest and historic value. Of course this will include the two principal mounts, the mosques, the walls and the gates and noted streets. All of these will be in proper location and relation, with reproduction of houses and walls and fountains. A large corps of artists and architects will be employed to photograph every inch of the Holy City as it now stands, so that a correct view can be given.

Tesla and His Unfulfilled Promises.

"Nikola Tesla, His Work and Unfulfilled Promises." This is the title of the leading article in the current *Electrical Age* by Mr. Lawrence A. Hawkins. It is, on the whole, a judicial setting forth of this "wizard's" claims and his achievements, and it must be admitted that the proportion of the former to the latter is overwhelming. It is generally recognized now that the one invention for which Tesla deserved credit is the polyphase motor. Yet Mr. Hawkins is not willing to concede even this. He declares that "engineering to-day owes Tesla no more [for the motor] than it owes Ferraris, Deprez, or Bailey, for Tesla never produced a commercially successful motor." But we have it on good authority that Ferraris himself acknowledges that much credit for the idea belongs to Tesla. Beyond this, it must be admitted that the credit side of the scales contains nothing that is of value to science or to future generations. On the debit side are fantastic theories, grandiloquent boasts, unfulfilled promises, sensational Sunday-newspaper articles, and, latterly, sneering criticisms of the work of others.

The *Civiltà Cattolica* is printing a series of scholarly papers on trusts. In the latest instalment, in which he also quotes our recent article: "Shall the Government Operate the Coal Mines?" (THE REVIEW, vol. IX, pp. 675 sq.), the writer demonstrates that Collectivism or State ownership can never solve a question which depends on so many essentially variable elements, such as the human intellect and will, the natural production of raw materials, the fluctuation of the markets, etc. He thinks the true solution lies in a system of government control which would keep the trusts within bounds without destroying them. This he intends to outline in a concluding article, which we await with great interest.

A reader of the *Catholic Universe* (No. 1488) complains: "I notice that I. C. T. S. furnishes regular communications to some Catholic weeklies in this country. Although some of his extracts are readable enough, still it seems to me that it is ridiculous to treat of Manila questions this week, next week to move to Australia, to reappear shortly in Lapland! Kindly take a pleasant view of the matter—but the fellow has been irritating me for some time."

Naturally the editor took "a pleasant view of the matter," explaining that the initials I. C. T. S. stand not for an individual who covers ridiculous distances, but for the International Catholic Truth Society, which has a corps of correspondents stationed in various parts of the world.

A country exchange says: "William Hentico last Wednesday evening at the Lamb restaurant ate 28 bananas, smacked his lips and declared the last one tasted just as good as the first." That's nothing. Porcus Sus of East St. Louis ate 14 ears of corn, two pumpkins, and a bucket of swill, and was still able to rub his bristles against the fence and grunt.